

THE CHRISTIAN HERALD.

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SENECA AND MUNSEE INDIANS.

[WE copy from the *Alleghany Magazine*, the following extracts from a letter written by the Rev. TIMOTHY ALDEN, to the Secretary of the Society for the Propagation of the Gospel among the Indians and others in North America, giving an account of a Missionary Tour made by him, in company with his eldest son, among the Tribes above mentioned, in August and September last.]

As one of the leading objects of your benevolent institution is to carry the glad tidings of salvation to the poor benighted Indian tribes of North America, a somewhat circumstantial account of those we had the satisfaction to see, will, no doubt, be expected. I should have more to offer, on this occasion, if I had not written so largely to the Rev. Dr. M'Kean, last autumn, respecting Cornplanter and the Indians in his little town. As that communication was printed, I take the liberty to forward you a copy of it, which, if honoured with a place among the aboriginal documents of your Society, will supersede the necessity of adding several things, which, perhaps, may be thought not unworthy of notice.

In Cornplanter's village, extending one mile along the banks of the Alleghany, are forty-eight persons of different ages and both sexes. I preached twice, on the sabbath, in the spacious house of that noble spirited chief, which was well filled, and mostly with Indians. Henry Obeel, Cornplanter's eldest son, a major in the late war, officiated as my interpreter. He performed with promptitude and in such a manner as to arrest the attention of the aboriginal part of my auditory. He has often interpreted in councils, on subjects of business, but never before for a clergyman. Few of the Senecas have ever had so great advantages for an education as the major. In early life, he was at school nearly six years in Philadelphia. He is a man of a very strong mind, and, were his moral character as exemplary as that of his venerable father, he might calculate on arriving, in due time, at the highest honours of his tribe.

At the close of each of my discourses, Cornplanter rose and delivered an interesting address, in which he expressed his gratitude for the notice taken of him and his people. He said, *I am always happy to see the ministers and to have them preach in Jennesadaga. We begin to understand something of the gospel. We have been in the dark, but we are beginning to see light. I have long been convinced that we are wrong and that you are right.*

I have often told my people, that we must be wrong and that you must be right, because you have the words of the Great Spirit written in a book.

I had informed him, the day before, that I was going to see Red Jacket, and the Indians of his village. In one of his addresses, with which he was pleased to honour me, he said, *I have often talked to Red Jacket about worshipping the Great Spirit in your way; but he has constantly told me that he was determined never to conform to your way. He said he meant to hold on in the way which his fathers had taught him. As your object is good, it can do no hurt for you to visit him and his people, but I do not think that he will take hold of it,* [that is, as the interpreter was understood, Red Jacket would not consent to embrace the terms of the gospel.] *If I thought Red Jacket would take hold of it, I would go with you to see Red Jacket and talk to him about it.* What an interesting idea! Cornplanter, with his imperfect knowledge, is so impressed with the importance of the Christian religion, that, could he have assurances that a brother chief, heretofore avowedly hostile, was become friendly to it, he would travel one of the worst roads in America, a hundred miles, merely to talk to him about it! Must he not have been blessed with some special communications from the Holy Spirit?

On the following day, he very obligingly accompanied us fourteen miles, to Cold Spring. In passing difficult and dangerous places he kindly took the lead, showing us the safest course, and, whenever we came to a piece of tolerable road, with much civility, he would fall back, and pointing for me to go forward, say, in broken English, *good road, good road*

We visited the school still kept by the worthy Mr. Samuel Oldham. It consists of thirteen Indian boys and eight or ten white children. Their instructor, at times, feels much discouraged at the slow progress of his aboriginal pupils; yet, it was evident that they had made considerable improvement in reading since our former visit. In penmanship they have done remarkably well. Some specimens of copy-hand writing, by the Indian boys, were excellent. Cornplanter said he hoped yet to see some of these so instructed as to become teachers in the tribe.

Mr. Oldham and his pious consort are much esteemed by all the natives of the village, and receive many tokens of affection. A deer is never killed but they have a part of it. Mr. Oldham, in a very commendable manner, holds a meeting on the sabbath, at which he reads some approved sermon, prays, and sings. The Indians and some of the white people residing on the Kinju flats, two miles below Jennesadaga, are constant attendants. The example of Mr. Oldham and his family has had a happy effect on the place. The sabbath is not profaned, as formerly, by labour, hunting, or amusements. A solemn stillness

prevails and the poor Indians stately resort to the house of prayer.

The school at Cold Spring consists of seventeen Indian boys, who are diligently instructed by Mr. Elkinton, at the expense of the Friends, who have long bestowed their benevolent attentions on this section of the Seneca tribe. We heard the pupils spell in concert and in the same way repeat the multiplication table and various tables of weights and measures, with a correctness which bespoke the fidelity of their preceptor. Having a considerable distance to ride, that day, we could not spend so much time in examining the school as, otherwise, would have been gratifying.

I preached at the house of Esquire Green, in Big Valley, nigh the upper end of the Indian reserve, which lies on the Alleghany. I was fortunate to meet with Mr. Daniel M'Kay, a gentleman, whom I had formerly known, and who, from a former long residence among the Senecas, was well versed in their language. Au-neh-yesh, a respectable chief, usually called Long John, and more than a dozen other Indians attended the meeting. Mr. M'Kay acted the part of an interpreter with ability. The chief made a speech, in which he thanked me for coming to see the Indians and to preach to them, and wished me to express his grateful acknowledgments to the good people, who thought so much of the poor Indians as to send a preacher to them. Something was suggested on the importance of having their children instructed, and the question was asked whether it would be agreeable to the Indians to have a school established at Squish-an-a-doh-toh, his place of residence. He was understood to accede to the importance of such institutions, but said he could not make a reply till a council had decided. I intimated that, in case the chiefs should communicate a wish to have a school in that part of the reserve, which is remote from the one under the kind direction of the Friends, there was no doubt but such a wish would be promptly gratified.

Shaping our course northerly, through Big Valley, Isshua, Eden, and Hamburgh, we came to the shore of lake Erie, fourteen miles from Buffalo. On Tuesday evening the 20th of August, we arrived at the house of Mr. Jabez Backus Hyde, a worthy pious man, with a charming family, who has kept the Indian school, for five years, in the Seneca village on Buffalo creek, four miles from its mouth. From all the intelligence I had been able to collect, I had little expectation of being permitted to preach the gospel to this part of the tribe. I, however, met with a much more agreeable reception than I had anticipated. On Wednesday, accompanied by Mr. Hyde, we visited some of the natives, and particularly Young King and Captain Pollard, two of the most influential chiefs. The business of my mission was made known to them, and they were pleased to express their approbation of the object. Pollard said he was glad I had called on the chiefs so as to inform them of my wishes, that they might have opportunity to

communicate them to their people. Young King and Pollard agreed to give general notice of the meeting, which they preferred to have on the sabbath, and Jacob Jamieson engaged to interpret on the occasion. He is lately from Dartmouth college, where he had been a student two years. On Thursday we rode to Lewistown and returned on Saturday. On our way we had the satisfaction of viewing, for a few moments, that wonderful specimen of the true sublime of nature, the Falls of Niagara, or, in the language of the Senecas, Ye-uch-gau Kos-kongh-sha-de.

We met at the school-house in the Seneca village, at the appointed time, and it was filled with the tawny inhabitants, while a considerable number stood without, at the door and windows. Ten chiefs were present, of whom one was the noted *So-gwe-e-wau-tau*, which literally means, *Wide awake and keeps every one else awake*, known by the name of Red Jacket, of whose shrewd remarks to missionaries, on some former occasions, you have probably been apprised. As I did not call on him on the previous Wednesday, I knew not but he would have thought himself neglected. I was happy to learn that, when Pollard informed him of my arrival and wishes to preach to the Indians, he expressed his unqualified approbation of the steps taken for that purpose, and offered nothing in the way of objection, as he had formerly done to my predecessors. Mr. Hyde was delighted to see such a full meeting, and especially so many chiefs giving a respectful attention to the word dispensed. In my address, I spoke of the past and present state of the Indians, lamented the bad example too often set them, and the injustice not unfrequently done them by the unprincipled among their white brethren. I spoke of the excellence and infinite importance of the gospel and the comfort, which many Indians had enjoyed, on a death-bed, in trusting their souls to the Lord Jesus Christ. I descanted on the uncertainty of life, judgment to come, and an eternity to follow, the awful state of all men by nature, and the only method of escape from the wrath which awaits the impenitent and unbelieving, representing that Jesus is the Son of God, and the only Saviour of the world. I also spoke of the wonderful exertions of the present day for sending the gospel to the unenlightened parts of the earth, of the prophetic declarations of Scripture relative to a happy period, which is fast approaching, when the poor Indians, and millions of the human race as ignorant as they, would be brought to behold and to rejoice in the glorious light of the gospel; when every wicked practice would come to an end, and all the tribes of men would form one vast band of brethren. I mentioned that the good people of Boston and its vicinity, a distant place on this island, adopting their language, had sent me to preach to them, that they had no sinister motives for so doing, that they did not wish for their land nor any thing they possessed; but, feeling the comforts of religion in their own hearts, they longed to see the Indians and all their fellow-

creatures blessed with the heart-cheering hopes of the gospel of Jesus, and that they considered it a duty to help those, who are unable to help themselves, as far as in their power, to a knowledge of such infinite moment to every human being. I intimated, in the close of my address, that I should gladly bear any remarks they might see fit to make upon any thing I had offered.

After a short consultation, Captain Pollard rose, and, in a very graceful and eloquent manner, delivered a speech. I regret that I cannot present it to you in full. Never did I behold a more solemn and interesting countenance. Jamieson said he could not interpret the whole, but would give me a sketch. It was nearly in these words: *Brother, the chiefs have agreed that I should speak to you in their name. We are happy to see you among us. We are happy to hear about the Great Spirit. We are happy to hear the gospel. We have understood almost every thing you have told us. We like it very much. We thank you for coming to talk to us. We thank the good people of Boston, who have thought of us and have sent you to us. We shall be glad to have ministers come to see us again.*

This is probably a very meagre, as well as a greatly abridged version of a speech, in the pronouncing of which the chief was not less than twenty minutes, and displayed the talents of an orator absorbed in the magnitude of his subject. I made a short reply, expressing my hope, that, in due time, they would be blessed with the full orb'd influence of the glorious Sun of Righteousness, that they would understand the truths of the gospel, and embrace them to their greatest comfort in life, and in death, and that, should we never meet together again, to worship the Great Spirit upon earth, we might meet with joy at the tribunal of Heaven, and spend an eternity in praising and blessing the great God and Redeemer.

After shaking hands, according to custom on all such occasions, we parted, I trust, mutually pleased and gratified.

The Indians are much attached to Mr. Hyde and his family, who have been of much advantage to them by example and instruction. The school, consisting of thirty Indian boys, is in as prosperous a condition as could reasonably be expected; yet the preceptor, like Mr. Oldham, feels great discouragement at the slow proficiency of his pupils. Mr. Hyde has written a series of discourses embracing, in plain and perspicuous language, the leading historical and doctrinal parts of the Bible, a number of which he has delivered and caused to be interpreted to the Indians. It is desirable that he should persevere in this labour of love.

The more I have attended to the situation of the aboriginal part of our extensive republic, the more I have been convinced, that, to teach the Indians, with effect, the truths of the gospel, ministers must live with them, learn, and preach to them in their vernacular tongue. It is generally difficult to procure an interpreter

of abilities, and still more to preach in such a manner, that justice may be done to many subjects and a faithful translation be given. The fact is, the languages of our red brethren are barren of terms for conveying many gospel truths to their understanding. Still, if a minister were fully acquainted with their language and their peculiar mode of illustrating subjects, he would be able to convey his meaning in a way, which would be comprehended. Mr. Daniel S. Butrick, who has the religious welfare of our aborigines greatly at heart, who has spent much time with the Senecas, who has made considerable progress in acquiring their dialect, and who would willingly devote his life to their spiritual interests, on the day of our arrival at the Seneca village, set out for Boston in order to be ordained and take his departure, as a missionary, to the Chauktas, or some other southern tribe. On learning the excellence of his character and being apprised of his probable extensive usefulness to the Senecas, if settled among them, with the advice of the Rev. Mr. Squier of Buffalo, and Mr. Hyde, I wrote the Rev. Dr. Worcester, Sec. For. Miss. Soc. stating that Mr. Butrick seemed to be raised up, in providence, to become a most important blessing to the Senecas, if placed among them; to become, to them, a David Brainerd; and urging, with respectful importunity, that he might be sent back to them, and some other in his stead be commissioned for the contemplated southern department. I feel anxious to know the result.

EXTRACTS

From the Appendix to the 13th Report of the British and Foreign Bible Society.

From the Report of the first Visit to two Hospitals in Cologne.

Last Friday, the 28th of July, 1815, we began to distribute Bibles and Testaments in the Hospital of St. Cecilia, in this city, which contained about 300 wounded soldiers.

Books given them to read, to pass away the tedious hours, made every one alert, and appeared pleasing to them all; but these warriors exhibited a more serious disposition when they were given to understand, that it was the word of God that was intended to be distributed among them.

When a Bible was offered them, the utmost joy beamed in their eyes; they eagerly grasped it with both hands, and gratefully kissed it. Others came to us, and said, "We intend to go to the Lord's table, and have no book to read." They gladly accepted the New Testament which we gave them; and proceeded in parties to read the account of the institution of the sacrament of the Lord's supper, which we pointed out to them.

In the Dominican Convent, which we visited on Saturday the 29th of July, were about 400 wounded soldiers; and, to our utmost surprise, we had an opportunity to make the delightful observation, that the word of God was to them of greater value,

and more importance than meat or drink, or any other indulgence.

In a corner of one of the upper rooms, a soldier in great agony attracted our attention; a musket-ball had entered between the ear and the jaw-bone, and gone out at the back part of his head; he was in the most excruciating pain, and had not closed his eyes for six days and nights. The Bible which we gave him he bedewed with tears of gratitude, saying, he had now something wherein he could find consolation.

A very emaciated warrior in one of the rooms, who had requested his comrades to tread softly when they walked, as every motion or shake increased the pain of his deep wounds, attracted our attention, from that circumstance. We offered him something to read. "Oh no," said he, "I have no desire to read;" but no sooner had he observed that they were New Testaments which we were distributing, than he called loudly after us, "Oh, dear Sirs, you have the word of God; that is another affair, I should much like to have it." His feeble, but lively and joyful looks, full of gratitude, followed us till we had quitted the room.

Many who received New Testaments, (among whom was a soldier who had entirely lost his hearing by a cannon-ball passing close to his ear,) assured us, that they had had such a book, but had lost it in the field of battle; and expressed peculiar joy on being again furnished with it.

Others, who thought that they had not sufficiently manifested their gratitude in the room, crawled out of their beds to the door, and cried after us, "We thank you most kindly." The language of their souls, spoke through their eyes; and in the looks of those who returned thanks, it was visible, that the question was not of temporal, but of eternal concern.

The Psalms (of David,) to assist them in their devotions, were particularly acceptable to the numerous Catholics from Munster, whom we found here. Those that could not walk, requested their comrades to ask for them in their name; each thought he ought to have one for himself. In many rooms we found some to whom we had already given a book, and who had gone thither, to show to their friends the present they had received, and to draw their attention to it. Most of them had begun to read before we had left the room.

It gave us the greatest pleasure to observe, how willing the Directors, Physicians, and Surgeons were, to assist us in the good cause we had undertaken. Several thanked us for the opportunity we had given them to co-operate with us in our endeavours to procure reformation. One of the Physicians laid a New Testament upon the bed of a young man who was asleep, rejoicing before hand in the pleasure it would give the poor sick youth, who was fond of reading, when he awoke.

The quantity which we brought with us into the Dominican Convent, was not sufficient; and we were obliged to send for an additional number of Bibles. Of this number, the last was re-

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requested by one of the servants, a Roman Catholic, from Cologne, who wished to present it to his wife, who was a Protestant, and was very fond of reading in the evening.

It is much to be wished that we may soon receive a fresh supply; for the time of sowing is at hand. Every five days, from 50 to 100 convalescents return from hence to the army.

Let us work while it is day, according to the precept of our Lord; St. John's Gospel, chap. ix. 4.

FRANKFORT BIBLE SOCIETY.

Report of the Distribution of Bibles and New Testaments, which took place in the Months of October and November, 1816, at very reduced prices.

An extraordinary inquiry after Bibles has been manifested since Sunday, the 27th October, so that I was frequently called upon by parties of eight or ten together. They were chiefly day-labourers, male and female servants, from the territories of Darmstadt, Fulda, and Hesse Cassel, who repair to this city and its neighbourhood for employment, during the summer and autumn. It is their custom to assemble on Sundays, near the Constable's guard-house in groups, both Protestants and Catholics.

The Catholics, in general, wish for the whole Bible, very few being satisfied with the New Testament only. They wished to have them of a small size, being frequently obliged to go from one place to another in search of employment; and the large Bibles are not so convenient to carry about with them. Though scarcely any one wished to have the Bible for nothing, the money they offered was very trifling indeed; but, notwithstanding this, I could not give them a refusal, so long as I had a copy left, as they feelingly represented their poverty, the present dearth of provisions, and the bad prospect for the ensuing winter. When I mentioned the price, though very low, they appeared dejected; looked at each other, as much as to say, that what I had asked was above their ability to pay; but, when they were about to depart, with some degree of hesitation they pulled out and offered their mites in different proportions.

Most of them manifested great eagerness after the Holy Scriptures; and many even began to read in them before they left my house, and continued so doing as they walked along the street.

I examined many where I had doubts, respecting their ability to read, and found one who could hardly spell, and yet most anxiously requested a copy. I could not deny him a New Testament, as I recollected having read, in the tenth Report of the British and Foreign Bible Society, that, through the distribution of Bibles in North America, a great desire had been excited among children and grown persons to learn to read, considering, that, if a similar good effect were to be brought about in these parts, the sowing of the seed must not be neglected. A Catholic

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girl, whose poverty was very visible, told me, that the 12 kreutzer piece which she offered me, had been given her to purchase a Bible. Several to whom I represented they gave too little, borrowed from their companions a few kreutzers to enable them to give something more.

The more our Institution becomes known in other dominions, (which, by the wandering life most of these people lead, cannot fail to be the consequence, and they all come from neighbouring countries, where there are no Bible Societies, and to which they return,) it is to be expected that the demand for Bibles will increase, and more money will be wanted to satisfy the most pressing wants of these strangers.

But who can contemplate the great work of the general dissemination of the Holy Scriptures, without being convinced that it is the Almighty's own doing, and that the Lord often conceals from his servants the means by which he intends to conduct his work; because it is not necessary for servants to know all that their Master intends to do; his help, when it comes, will be more strongly felt, the more earnestly it has been desired.

(Signed)

J. D. CLAUS.

Frankfort, November 30, 1816.

From Berbice.

January 27, 1817.

I rejoice, that, through the liberality of the British and Foreign Bible Society, I have been able to put the word of eternal life into the hands of about 60 Negro Slaves in Berbice, within the last year and a half, who three years ago did not know a letter. What a blessing it is that this book is given for the instruction and happiness of Negro Slaves as well as others! A few of the Negroes come to learn to read the Bible almost every evening, and they have found by experience that it keeps them from many evils to which they would be otherwise exposed, and for which they would suffer. Is it not wonderful that any who profess Christianity, should deprive these poor people of this treasure?

What a blessed book is the Bible! It taught the Commissioners of the Crown properly how to manage Negroes in their work, without whips and chains, while under the British Government, of which I have been a witness: but some of their new masters who despise the Bible, and have taken it from their unfortunate Slaves, have completely restored whips and chains. What a blessing would the Bible be in this colony, if the inhabitants in general would read it with serious attention and prayer!

I have also distributed a great many of the Bibles and Testaments among the Negroes in Demerary, where I formerly resided, for which I have received many thanks.

A coloured woman in George Town, in that Colony, has purchased several Testaments from the children in her school. At the request of a gentleman lately from St. Kitts, I sent a Bible to a

Negro Slave, who took great pains to learn to read. He goes nine miles to hear the Moravians preach, and is a helper in their church. The gentleman has assured me, several times, that he is the most confidential Slave under his father's care. The poor man sent me many thanks for the Bible, which I send to the Bible Society through you.

From Convicts on Board the Ocean to the President, Vice-Presidents, and Committee of the British and Foreign Bible Society. Port Jackson, New South Wales, January 30, 1816.

We, the Convicts of this ship, desire to return our warmest thanks to the Noblemen and Gentlemen of the British and Foreign Bible Society, for receiving from the hands of the Rev. J. Youl 25 Bibles, and 125 Testaments. Though we must confess, that of all men living, we are the most unworthy of these great favours; yet there are some we hope among us, who have been plunged into this gulf of misery and wretchedness, for want of duly considering the importance of the Holy Scriptures, who now rejoice in their excellence. We cannot recompense you in any other way, than by telling you, that these Bibles and Testaments have caused many oaths to be turned into prayers, and a number of the worst songs into hymns of praise. Being accompanied on our passage by the Rev. John Youl, Chaplain to the Colony, we are happy to state, that his exertions are never wanting to execute the duty of his office; his interest with Captain Johnston has proved of great utility, in a school being established among the convicts; and a number of the scholars now can read, though imperfectly, in the Bible, which, before, they were utterly strangers to. This they have learned since the commencement of our passage, dated September 1, 1815. The Rev. Mr. Youl attends the school himself daily, and ten of the most intelligent assist in various departments. Therefore, every day, weather permitting, there are 36, or more, reading the Scriptures, which your invaluable Society has furnished us with; besides nearly 30 more learning to attain the same desirable end. Though the school has met with considerable opposition from a number of thoughtless convicts, yet perseverance in it has surmounted every obstacle, and paved the way to a reconciliation between both parties; and learning has gone on with some advantage.

We venture to subscribe ourselves,
Your very obedient and humble Convicts,
(Signed by Thirty-Five Convicts.)

REVIVAL IN BATH, (MAINE.)

FROM THE AMERICAN BAPTIST MAGAZINE.

Extract of a Letter from Rev. S. Stearns, to one of the Editors, dated Bath Sept. 4, 1817.

Rev. and Dear Sir,—As it is the delight of the children of God to record his goodness, and to speak of his wonderful works to

the children of men, I send you the following account of the late gracious work of God among us.

I hope we have not, like Pharaoh's chief butler, wholly forgotten our kind benefactor, although it is now at a late period, that I attempt to give you this brief sketch.

It is about seven years since a small Baptist church was constituted in this town; with a very gradual increase it arose from ten to forty-five members. During the year 1815 the church, and indeed the cause of religion through the place, was very low.—No one is capable of entering fully into my feelings at that time, who has never known the discouragements resulting from an unsuccessful ministry. Sometimes I was on the point of giving up all as lost;—and not unfrequently had gloomy apprehensions, that God would speedily remove the candlestick out of its place. Toward the close of the year, and at the commencement of 1816, appearances became in some degree changed. The first thing visible was an uncommon flocking to meeting, attended with a remarkable stillness and solemnity upon the audience. I had frequently discovered similar appearances: but which like the morning cloud and early dew had soon passed away, and disappointed my fairest hopes. My unbelief prevailed at first to a very great degree. I greatly feared that my expectations would again be cut off. But, blessed be God, that was not the case. As my distress had been long and painful, so now my joy was proportionably great. The Spirit seemed to descend like a mighty rushing wind, and soon a general attention prevailed through the town. Each of the religious societies shared in the work. In this revival, the means God has seen fit to honour have been various. A poor man by the name of Scribner, who stood in the methodist connexion, was apparently blessed to the awakening of a number. But, although the preaching of the Gospel was in many instances blessed to the awakening and comforting of souls, yet, perhaps, the appearance and conversation of the converts, may be considered in more instances as the instrumental cause.

Of the subjects of this work, it may in truth be said, that it has exempted no age, sex or condition. The aged, middle-aged, and youth, have alike shared in its blessings. Some influential characters, and some in the lowest walks of life, have been hopefully born of the Spirit. Among our young merchants the work was so remarkable, that it was often said, that "all our stores had become meeting-houses." The work has been unattended with noise or confusion. Though in some few instances the distress of the awakened has been too great to be suppressed; yet, generally, deep solemnity has marked the penitent; and a holy smile of joy and complacency, the pardoned sinner. In fine, from appearances at the time, and from the effects since discovered, we have reason to believe that it was the work of God; and I do sincerely believe, that Balaam's exclamation concerning Israel may here be applied—"What hath God wrought!" O for hearts to praise and

and glorify his name, who hath regarded us in our low estate, because his mercy endureth for ever!

The work has been for some time past evidently on the decline; but even now, there are a few, who, as the gleanings of the vintage, and as the berries on the uppermost boughs, are one after another coming in.

Since the revival commenced, one hundred and six have been added to this church, and one hundred and seven have joined the two congregational churches in the town. Some have also joined the Methodist communion. May we not hope at the great day, that more than two hundred souls from this work will be found prepared to take a seat at the right hand of the great and good Shepherd!

Since the Lord has been graciously building up his spiritual house among us, he has likewise, in answer to prayer, opened the hearts of the people to build us a neat and convenient house for public worship, sufficiently large for our present society. But, dear Sir, when I record these things, and reflect on my own unworthiness, how surprising does the goodness of God appear! Not unto us, not unto us, but to the name of the Lord be all the glory.

Yours, &c.

SILAS STEARNS.

SABBATH SCHOOLS.

*A Letter from a Lady to her friend, dated Braintree, (Mass.)
Dec. 9, 1817.*

You request, my dear S. a particular account of the Sabbath-School which was formed in this place during the last summer. As far as in my power I will give it; and I do it the more cheerfully, from the hope that you will be encouraged to open one for the benefit of the dear children in H——. Happy in my opinion would it be for every village in our country, could it enumerate a Sabbath-School among its means of improvement.

Early in April last, the expediency of introducing a Sabbath-School was suggested to us, but like many other prudent folks, we were afraid of new things, and had some serious qualms of conscience lest we should violate the fourth commandment by doing on the Sabbath, that which belongs exclusively to the other six days of the week. However, when we found that nothing would be taught but catechisms, the word of God, and hymns, a few of us consented, and the school opened on the third Sabbath in April, with fifteen scholars, four teachers, and a superintendent. Some opposition was made, just enough to animate those who were engaged; but the school rapidly increased, and seventy or eighty were soon on the list. Providence smiled. Children were attentive, and the school generally full until the latter part of summer, when some were less punctual in their attendance. Living as we do, remote from each other, the teachers were unable to visit their scholars; and parents not realizing the im-

portance of punctuality, the children became less ambitious, and a few left the school; many however continued, whose proficiency was such as should excite our thankful praises to Him, without whose blessing all exertions are vain. The school continued until the first of October, and children were entering until near the close. Of those who attended, twenty-seven repeated all of the three catechisms in Emerson's Primer, and from one to five hundred verses from the New Testament; eleven, from five hundred to a thousand; five, from one to three thousand; and one girl, eleven years old, five thousand five hundred and twenty-two verses, and twenty-seven hymns. Of the above number, nine learned the proofs to the Assembly's Catechism, besides learning the catechisms themselves. Many little children, who before could not give a single answer correctly, could repeat one or two of these catechisms, together with several hundred verses in the Bible and many hymns. Of those who entered the school many had never studied any catechism, most of the remainder had nearly forgotten it, and only one could go through with the whole of either catechism, contained in Emerson's Primer. To see the animation and engagedness of some of these dear little ones, I have often thought must more than compensate their teachers, for any labour and exertion necessary to their instruction.

Dear S. you desire that something should be done for the precious souls around you; why not then open a Sabbath-School immediately for their religious instruction? Perhaps if you should do it, you may in mansions of bliss meet many a sister spirit who will tell you that in your school their attention was first arrested. O to be the instrument in God's hands of converting a single soul is worth years of toil and pain. But do you say, it cannot be effected here! Why not? Only let *pious* parents understand the object clearly, and they will send their children, and the influence of their example will soon fill your school.—“Only be strong and of good courage,” depending on the Lord for a blessing, and you cannot but succeed. That you *may* do so, and reap a rich reward, is the sincere desire of your affectionate

MARY.

RELIGIOUS TRACTS.

Extracts from the Appendix of a late Report of the London Tract Society.

From the Rev. John Paterson. Tornea, February 5th, 1817.

IN Kuopio we met with some good people, particularly a Peasant of whom I had formerly heard much. He is an active promoter of the cause of God in Finland. After he was brought to the knowledge of the truth, he formed the resolution of devoting himself wholly to the cause of God among his countrymen. He sold his farm to his brother, for a reasonable price, on condition that he would furnish him with clothes and board, provide a warm room for him, and feed his horse. His money lies at in-

terest in his brother's hand, and he devotes the annual income to the cause of religion. His chief object is the circulation of Tracts. He has had nine or ten of our best Tracts translated into Finnish, and printed at his own expense, among which is *THE DAIRYMAN'S DAUGHTER*. As soon as he gets a quantity of Tracts ready, he puts his horse to his cart, and sets off, selling them, and giving them away all over the country. He also exhorts the people to flee from the wrath to come, and has been useful in the conversion of some. He is connected with all the good people within his circle, visits them, and encourages them to persevere in the way of the Lord. In short, he is almost an Apostle. He has also borne the expense of a young man's education at Abo, who promises to be a most useful preacher of the Gospel, and who at present assists in translating his Tracts and getting them printed.

From the Committee of the Evangelical Society at Stockholm.

February 7th, 1817.

A MORE general interest in the Society's object has been recently excited throughout the kingdom. We have, in almost every town, active correspondents, who distribute the Tracts most extensively. Our Tracts are now sent to the most remote corners of the kingdom, where they are received with eagerness, and read with the deepest attention. Several noblemen of distinction, professors, and others have shown themselves zealous in this good cause. Some of our Bishops are decidedly favorable, and almost all of them have taken part in the work, and have especially promoted the circulation of our Tracts among the youth attending the places of learning in their respective Dioceses. In Finland our friends also continue active. That the reading of these Tracts has been attended with a blessing, is not a mere probability; for, besides general assurances to this effect in letters, we have positive information, that several persons have been brought to the knowledge of the truth by them, who will, through eternity, exalt and praise the name of the Lord. The reading of that excellent Tract, *POOR JOSEPH*, has been the means of enlightening the mind of one of our most learned men, at the head of one of our places of education, who now is most active in every good work. Thus we see that the grain of mustard seed, sown in 1803, has become a great tree, which spreads its boughs over the whole country, and bears fruit for time and eternity.

Thus encouraged, the Committee hope, in future, to be enabled to add at least something to the building of the house of the Lord, and to assist in preparing the way for the coming of the Saviour's kingdom, in all its power and glory; an event which, with all true Christians, they most earnestly desire to hasten.

The Committee request the Rev. Mr. Paterson, to assure the Parent Society in London, that we take a most sincere interest in their labours, and that we shall strive together with them, and with all other good people in England, in promoting the increase of the Redeemer's kingdom; and to beg, that the Committee of the Religious Tract Society will continue to favor us with their communications from time to time.

(Communicated for the Christian Herald.)

The Board of Directors of the Young Men's Missionary Society of New York, to the Board of Managers of the United Foreign Missionary Society, wish Grace, and Peace from God our Father and the Lord Jesus Christ.

BRETHREN,

WE have heard with gratitude to God, that to the already widely extended exertions of the Christian world, to diffuse the light of the glorious Gospel of the Grace of God, he has added another Institution, devoted to the same object.

We bless the great Head of the Church, that he has been pleased to shed abroad upon the highest judicatories of three of its most extensive branches in this country, so much of the spirit of Christian love and concord, as to induce them to unite, in erecting and patronizing a Missionary Society, which we ardently hope may have a tendency to increase the manifestations of brotherly love among Christians of different denominations, prove an extensive blessing to those who are sitting in the valley and shadow of death, and become a glory to our land.

Brethren—You have much to encourage you, amidst the many difficulties of your arduous undertaking.—You have the gracious promise, 'Lo! I am with you always,' from *him*, in obedience to whose command, you are endeavouring to do your part, in teaching all nations.

From the wonderful blessings with which our great Master has been pleased, of late, to crown Missionary efforts among the Heathen, you have reason to confide in the promise, that in due season, you also shall reap, if you faint not. May He pour out a spirit of compassion towards the benighted Heathen, upon the members of those Churches, under whose promises of support you have ventured to lift up your standard; and may he abundantly endow you with their prayers and their contributions.—May He send you many faithful and well instructed Missionary servants, in whom the love of God, and of perishing sinners shall abound. May they go forth under your auspices, to sow the precious seed in barren lands; and the dews of heavenly grace make it fruitful wherever it shall fall: so that they, and you, and we, and all who love the Lord Jesus, may rejoice together, in seeing the wilderness and the solitary places become as the garden of the Lord.

Brethren—Engaged in a kindred cause, the sending the light of the Gospel to those on our frontiers, who have none to break to them the bread of life, and who, though bearing the Christian name, are fast relapsing into a state of heathenism, we greet you, beloved in the Lord, as fellow-labourers, in a different part of the same great vineyard. We shall rejoice to hear of your prosperity. We solicit your prayers and your friendly correspondence; and we pray God, to give you peace, brotherly love, and concord, in all your deliberations, wisdom in all your counsels,

and an abundant harvest of souls for your encouragement and your great reward.

As a small, but sincere pledge of our earnest wishes for your prosperity, we enclose a draft on our Treasurer for one hundred dollars.

In behalf of the Board of Directors of the Young Men's
Missionary Society of New-York,

JOHN D. KEESE, *President.*

New-York, 11th November, 1817.

FEMALE SUNDAY-SCHOOLS.

"The Female Union Society for the Promotion of Sabbath-Schools," (in the City of New-York,) being anxious to give, in their next Annual Report, a summary account of the rise and progress of Female Sunday-Schools in this country, respectfully request the Directresses of Union Societies, and Superintendents of single schools in the United States, to transmit, (post paid,) to *Miss Oram*, No. 15 Broadway, previous to the first of March, 1818, such information as may furnish materials for an interesting elucidation of their respective histories.

The Reports of the Society will be forwarded to those who may favour the Board with communications on the above subject.

December 27, 1817.

Poetry for Youth.

ABOUT GOD, WHO MADE THE SUN AND MOON.

Child.

1. I SAW the glorious sun arise
From yonder mountain grey;
And as he travell'd through the skies,
The darkness fled away.
And all around me was so bright,
I wish'd it would be always light.
2. But when his shining course was done,
The gentle moon drew nigh,
And stars came twinkling, one by one,
Upon the shady sky.—
Who made the sun to shine so far,
The moon and ev'ry twinkling star?

Mamma.

3. 'Twas God, my child, who made
them all
By his almighty skill:
He keeps them, that they do not fall,
And guides them as he will:
That glorious God, who lives afar,
In heav'n, beyond the highest star.

Child.

4. How very great that God must be
Who rolls them through the air!
Too high, Mamma, to notice me,
Or listen to my pray'r!

O tell me, will he condescend
To be a little infant's friend?

Mamma.

5. He will, my love; for though he made
Those wonders in the sky,
You never need to be afraid
He should neglect your cry;
For, humble as a child may be,
A child that prays he loves to see.
6. Behold the daisy where you tread,
That little lowly thing:
Behold the insects o'er your head,
That play about in spring:
Though we may think them mean
and small,
Yet God takes notice of them all.
7. And will not Jesus deign to make
A feeble child his care?
Oh, yes! he died for children's sake,
And loves the infant's pray'r.—
God made the stars, and daises too,
And watches over them and you.